

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. R.  
March

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## LUTHERAN WORLD ACTION



Dr. IVER IVERSEN, President  
of the Norwegian Lutheran  
Church of Canada.

### LUTHERAN WORLD ACTION

Wartime brings new burdens, new demands, but also new opportunities. At present we are in the midst of another Victory Loan campaign. We are asked to subscribe twice as much as before, and to be willing to reduce our standard of living to protect the country and help free the oppressed. Citizens will, without a doubt, continue to respond to increasing demands for they know they are essential to the welfare of the world. The war has brought us one outstanding blessing. It has shaken us out of our petty selfishness and taught us to think in terms of humanity.

But also in another respect the war has brought blessings. It has multiplied the needs for Christian service, and has put a great challenge to the Christian Church, especially in Canada and in the United States. A challenge demanding a genuine consecration and genuine self-sacrifice always brings, when it is accepted, a great spiritual blessing to the Church. Let us with the Apostle thank the Lord because He counted us faithful, appointing us to His service. The demands are large also in the Kingdom of our Lord, but let us thank Him for it.

A large section of the Lord's work, whereby He seeks to gather the nations into His Kingdom, has been thrust into the lap of the Christian Churches of North America, since Christians in the countries devastated by war are unable to support their work abroad. We dare not fail, we cannot let the Lord's own work perish as long as any resources remain to us. We cannot withhold from our Lord that which belongs to Him.

The Lutheran Church has a special responsibility, for most of these orphaned missions are Lutheran. And in the Lutheran Church we who are of Norwegian extraction or connection are especially concerned. For among all countries of the world, Norway had the largest foreign mission, according to its population. Twenty-seven percent of the money raised in our Canada District for Lutheran World Action goes to the orphaned missions.

The war has taken the flower of our youth away from our congregations. They are now in the armed forces of our country. They are God's children, received by Him in Baptism. They are now in places, where they are exposed to many dangers and subject to many temptations. Therefore, the Church has a special duty toward them. Since they are the Lord's, they must be cared for. We must endeavor to uphold those who have remained true to their Master. We must in love seek those among them who have become prodigals.

The work among the Canadian armed forces has been carried on under the leadership of the Canadian Lutheran Commission

### LUTHERANS IN WORLD ACTION



(1) Dr. Ralph H. Long, New York, director of the National Lutheran Council's 1943 effort to raise \$1,000,000 for Lutheran World Action. (2) American Bible Society, world outlet for Scriptures, is on L. W. A. budget. (3) Service to refugees is an important part of this global program. (4) African brick maker, Native Christians and their missionaries in 12 African fields, and 15 in the Near and Far East are supported by L. W. A. (5) Through War Prisoners' Aid of Y. M. C. A. Lutherans bring relief when it is often desperately needed. (6) New population areas near war industries are also provided for, \$500,000 of the budget goes for service to armed forces.



### THE OBJECTIVE

Do you know what *Lutheran World Action* is and means? It is work a larger part of our Lutheran Church in America has been and is doing because of the war.

What Lutheran Churches? Our own *Norwegian Lutheran Church in America*, and the *American Lutheran Church*, and the *Augustana Synod*, and the *Danish Lutheran Church*, and the *Finnish Lutheran Church*, and the *Lutheran Free Church*, and the *United Danish Lutheran Church*, and the *United Lutheran Church in America*. This represents the greater part of our Lutheran Church in America. And they it is who are working together in what we call *Lutheran World Action*.

*World*, you notice, and *Action*. It is our own Church together with these others that is doing something. Doing what?

1. For our *soldier and sailor boys* everywhere, as far as we get the means.

2. For our *Missions* in other lands, China, Africa, and elsewhere, because the

for War Service. It has heretofore been on a modest scale due to insufficient funds; and many have been impatient with what they believe to be the inaction of the Commission. 73 percent of all the money raised in Canada for Lutheran World Action. Many have already made their plans. Some have already, at this writing (April), raised the money. If you have not begun to plan, please get started. We are asked to raise for this purpose, twenty percent of our allotments to the budget of the Church — twice as much as last year. Also the Lord's liberty loans are increasing, but this loan is for peace, the peace that "passeth understanding."

—Iver Iversen.

Church in Norway, Denmark, Germany, could help our missionaries where little or nothing.

3. For *American Missions*, hundreds, yes, thousands, of our families these last years have been moving to defense plants—and in places where there is no church work at all, or very little.

4. For *War Prisoners* in camps in many countries, some help is all we can bring.

5. *Refugee Service* for Lutheran men and women from warring countries, often helpless and destitute.

6. For the *American Bible Society*. We may not know, or we forget, that the Bibles and Testaments we use are not printed at our own Publishing House. No, most of them we send to our boys in the service, are printed by the American Bible Society. They sell very cheap, sometimes give away Bibles and Testaments, so this year we want to help them some.

7. Then there are *Unforeseen Emergencies*, things that come up suddenly—and nowadays, especially, we want to be ready to help.

What has *Lutheran World Action* used? How much money to do these things, most of them? In 1941, we tried to raise \$500,000.00; we got over \$400,000.00. Our Missions, in particular, were saved. In 1942, the budget was set for \$650,000.00; the Church gave in all \$622,668.00.

For 1943, *Lutheran World Action* is asking for \$1,000,000.00, to be divided as follows:

Service Commission, for our boys in service	\$500,000.00
Church Abroad, "Orphaned Missions," we called them	270,000.00
For American Missions	150,000.00
War Prisoners' Relief	15,000.00
Refugee Service	10,000.00

That they may be kept



May 23rd is the Sunday for the offering for Lutheran World Action. If you cannot have it on that Sunday, please arrange for it as soon as possible. Our goal is 20% of the synodical budget.

The division of the money collected in Canada has been changed. According to the latest information, 27% will be used for the orphaned missions, and 73% of the money given in Canada for this purpose will be retained in Canada for work among the Canadian armed forces.

As far as our synod is concerned, the whole amount is to be sent to our treasurer, Rev. H. O. Shurson, in Canadian funds, in the usual way. Please disregard other instructions you may have received. The treasurer of the Church will then remit to the treasurer of the Canadian Lutheran Commission for War Service the amount designated for the work of the commission.

Very truly yours,  
IVER IVERSEN.

### Thy Will Be Done

Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist

Content to do and die:

Our faith springs like the eagle

Who soars to meet the sun,

And cries exulting unto Thee

"O Lord, Thy will be done!"

When tyrant feet are trampling

Upon the common weal,

Thou dost not bid us bend and writhe

Beneath the iron heel.

In Thy name we claim our right,

By sword, or tongue, or pen;

And even the headman's axe may flash

Thy message unto men.

Thy will! It bids the weak be strong,

It bids the strong be just:

No lip to fawn, no hand to beg,

No brow to seek the dust.

Wherever man oppresses man,

Beneath Thy liberal sun,

O Lord, be there, Thine arm made bare,

Thy righteous will be done!

—JOHN HAY.

THE VOICE.

### Attention

World Action Offering Envelopes may be secured from Pastor A. M. VINGE, Ryley, Alberta, Box 55. Order early and state the number that can be used.

American Bible Society	5,000.00
Unforeseen Emergencies	50,000.00
	\$1,000,000.00

Later we will hear how many of our boys and people otherwise are being helped.  
—Our Young People.



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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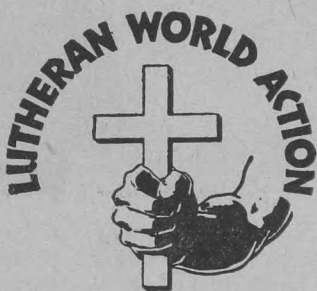
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A great opportunity is presented to the Lutheran Church through Lutheran World Action. In a world of turmoil and distress the Church has the privilege of reaching out a helping hand to brethren in distress. The Challenge is great. A whole-hearted response will bring blessing both to the home congregation and to far flung lands. Is the Church assuming too great a responsibility in giving?

A picture comes to mind. A little girl is seen holding a little boy in her arms. He seems to be too heavy for her. Underneath the picture these words are written:

"He is not heavy. He is my brother."  
—V.

The Annual meeting of the W.M.F. of Camrose Circuit will be held at Camrose Lutheran Church, Camrose, Alberta May 29th, commencing at 10:00 a.m. The theme: "Missions".

Lydia Pearson, Sec'y.

The W.M.F. of Yorkton Circuit will meet at Rose Valley, Rev. J. Haave's parish Saturday afternoon and evening June 5th. Each ladies Aid is entitled to two delegates.

Mrs. J. A. Berge,  
Mrs. Jens Rostad.

## Announcement

The Annual Meeting of the W.M.F. of Edmonton Circuit will be held D.V. at Amisk Creek Lutheran Church, Pastor A. M. Vinge's parish June 5th, commencing at 11:00 A.M.

The theme of the convention is "Our Church Is Built" a continuation of the series "Our Lutheran Heritage".

—Mary Erickson, Secretary.

## Edmonton Circuit

The Spring meeting will be held, God willing, June 22—23 at Lea Park, Pastor Theodore Bergee's parish. The theme: Sanctification." Further details of meeting later.

The Camrose Circuit of the Norwegian Lutheran Church of Canada will meet in the Bethany congregation, Donald, Rev. Erik Haave pastor, June 18—20.

The first session will open on Friday June 18th. 2:00 p.m. The Theme: Matt. 25: 1—13. introduced by Rev. A. H. Solheim Church dedication Sunday forenoon. Each congregation in the circuit should send two delegates.

Pray much for God's blessing upon this circuit meeting.

K. O. Kandal, President,  
S. J. Rude, Secretary.

The third annual meeting of the Columbia Evangelical Lutheran Mission of South America will be held, God willing, on Tuesday May 25th at the parsonage of Zion Lutheran Church five miles East and eleven miles South of Strome.

E. C. Peterson, Secretary.

## Swift Current Circuit Convention

June 18—20 in the Bethel Lutheran Church, Frontier Sask., R. C. Storsteen, Pastor. The text for the convention will be Luke 15:11—24.

—M. B. O.

## Peace River Circuit

The Peace River Circuit Spring Convention will be held at Valhalla Centre, Rev. H. Arnholt Strand, Pastor, May 30th and 31st.

The convention theme is: "The Christian Congregation's Responsibility Today".

1. Toward the unchurched und unconverted,
2. Toward its children and youth,
3. In regard to Stewardship.

The W.M.F. will meet during the convention, Monday afternoon, May 31st 2 p.m.

\*

Peace River Circuit Y.P.L.L. Convention June 12—13 at Northfield. Host: Northfield Luther League of the Sexsmith Parish, Rev. T. Nordmark, Pastor.

Theme: "Go Ye — Our Church Through a Hundred Years."

1. Education.
2. Home Missions.
3. Foreign Missions.
4. Charity.

Rev. G. O. Evenson, President of the Canada District Y.P.L.L. is the guest speaker and it is hoped that Miss Olga Guttormson, Missionary to Africa also will be present.

Evangelist K. O. Lokken will spend most of the month of June working in this circuit, beginning at Valhalla Centre.

The Bible Camp is to be held at Lake Saskatoon, July 23—August 1 (tentative dates) Rev. G. O. Evenson and Missionary Palmer Anderson will be the speakers.

The Yorkton Circuit Meeting will be held at Rose Valley, Josef Haave, pastor, June 4—6. Theme: Luke 24:44. First session will begin Friday the 4th at 2:00 p.m. with introduction of the theme by Pastor J. A. Berge. Congregations kindly make arrangement to have delegates attend the meeting. The question of changing the business meeting from the Fall to the Spring is to be voted on. God bless the meeting.

H. L. Urness, president,  
A. J. Gubberud, Secretary.

An Indian Christian who formerly lived an evil life but is now realizing that he should be in the world but not of it, prayed: "O Lord, let me be like a lotus flower, that often grows in very muddy water, but does not absorb its impurities." —Amy Carmichael of Dohavur.

\* \* \*

The saddest sight in all the world is not a grave of the dead, grievous as that might be, but is a grave of the living—humanity sepulchred while yet alive. —Frances E. Willard.

## Norske prester forvises

Femten norske prester er blitt forvist fra sine distrikter, meldes det fra Norge. Det saakaldte "kirkedepartement" opplyser at det dreier sig om avskjedigede prester som har overtraadt forbudet mot at optræ i ornat. Efter at prestekjolerne blev beslaglagt har mange av disse presterne forrettet i kirkerne i civile klær og holdt gudstjenester til trods for forbudet, heter det. Blandt de prester som er rammet av nevnte foranstaltning, er domprost Bjarne Knudsen og fire andre geistlige i Bergen, domprost Bockmann i Tromsø og domprost Jervell paa Hamar.

## JOHAN HONERUD ER DØD

JOHAN HONERUD, en av de siste gjenlevende av Lunner menighet's stiftelse, avgik ved døden den 5te april 1943 i sit hjem ved Southey, Sask.

Ved begravelsen den 7de april forrettet menighetens prest H. L. Urness Han talte gripende til gjenlevende slekt og venner over Josvas Bok I, II: "Gaar midt igjen, leiren og byder folket og sier: bereder eder reisekost! ti om tre dage skulle I gaa over denne Jordan for at komme og indta det land, som Herren, eders Gud, giver eder til eie."

Dette var avdødes forut valgte tekst.

Følgende mindegaver blev lagt paa hans baare:

Kina Relief \$4.00. Sask. Bible Institute Outlook, Sask. \$5.00. Religionsskole i Lunner menighet \$10.00.

Han blev født 17de mai 1863 i Snarum Norge. Reiste til Amerika 1892. Kom til Canada i 1903 og tok homestead her ved Southey. Han var den første settler i dette distrikt. Han var den som fik organisert skoledistrikt. Omendskjønt han var ungkar saa laa undervisningen av barna ham meget paa hjerte, saa han gik tilfots forat faa folk intreserte i skole. Siden gik han 40 mil til Regina tilfots for at tale sin sak for Dept. of Education.

Menighetens religionsskole laa ham og saa nær paa hjerte hvilket viser da han testamenterte et tusind dollars (\$1000.00) til et trust fund av hvilket renterne skal brukes til religionsskole i menigheten.

Ha overleves av 4 brorsønner og en brordatter i Norge. I brorsøn i U.S.A. 2 brorsønner og 4 brordøtre ved Southey, Sask. Velsignet være hans minde.

—Mr. og Mrs. J. Rostad.

## EFTERMÆLE

Undertegnede føler trang til at skrive lit om Hr. Johan Honerud med hvem jeg var kjendt i over 30 aar.

Guds Ord var ham kjert og dyrebart samt Landstads Salmebok blev av ham flittig brukt. Hans etterlatte salmebok med sine sorte permer bærer kraftig vidnesbyrd at den hadde vert brukt. Ved at gjennomse den er vers her og der understreket. Disse utvalg viser hvor fast begrundet hans tro og tillid var til Gud og frelsens uforskylte naade i Kristo Jesu forsoningsblod.

I haap om at det kan bli troessøken til opmuntring og trøst vil jeg avskrive nogle av de mange understreket salmevers.

Giv mig av din barmhertighet En kristen tro til ende,

At jeg din søthet ret derved maa inderligen kjende,

Og over al ting elske dig, min næste ligeris som mig.

Staa hos mig, naar jeg slukner hen, din hjælp mig send,

Og djævlens list saa fra mig vend. (16, 3)

O vaagner, førend døden kalder os i en ubeleilig stund,

Se, snart den gamle for ham falder, og og snart den unge, sterk og sund;

Sin tid og time ingen ved, vel den, som altid er beredt! (110, 5)

Lad din naades glans oprinde, Søde Jesus, at jeg maa derved altid veien finde, Som jeg bør at vandre paa. Vær min formand, at jeg ei kommer paa den brede vei,

Eller fra dit fodspor viger, til jeg ind i himlen stiger (151, 8).

Til søde Himmerike er veien altid trang, Dog ei for alle like besværlig, tung og lang; En kan for torner grue, en anden derimod Maa gjennom trangsels lue og dødens sorte flod.

Din Jesus er din milde trofaste sjæleven, Tro kun, min naades kilde, skal aldrig tørres hen!

Jeg skal i Himmerike dig gjøre engle-lig, Vil Satan andet sige, da er det Løgn og Svig. (200, 6, 10)

Omsider fri mig fra al motgang, nød og plage,

Og naar jeg skal engang fra verden afsked tage,

Da i din naade-haand tag sjælen, at jeg kan Opnaa mit rette hjem, det kjære Himmelland! (202, 7.)

Giv helligt mot at kjæmpe mot Satans grumme magt,

Og al hans vold at dæmpe paa troens sterke vagt,

Og stride mandelig, som det den kristne sømmer,

Der ei i verden drømmer, men vældig værger sig! (262, 6.)

I synden mig undfanged min moder, det er vist,

Jeg har i synden ganget, det vet du, Herre Krist!

Du mine bryst forlader, som magten har fuldt vel,

Jeg er nu stedt i vaade alt baade til liv og sjæl!

Saa længe, jeg skal være paa denne verdens ø,

Av dig vil jeg begjære, min synd den maatte dø!

Det sker alt for din pine, og ved din Heligaand,

Naar han med gaver sine fornyer mit sind og aand. (265, 6, 8.)

Derfor til Gud jeg holder mig i mine synders vaade,

Mit hjerte saare trøster sig paa Jesu søde naade,

Som er mig i hans ord tilsagt, det staar evindeligen ved magt

Paa naaden, Gud jeg bier.

Og om vor synd er stor og svar, end større er Guds Naade;

Den hjælp, som han i hæder har, er uten maal og maate.

Trods al den synd og sorg, er til, han hyrden er

Som frelse vil, og fri sit folk av nøden.

(273, 3, 5.)

Jesus, naar vil du dog skaffe mig hvile? Byrden den trykker, ak, tag mig den av!

Naar skal jeg dig ret venlig at smile? Reis dig at true det brusende hav!

Kjærligste Jesus, du maa dig forbarme, Skjul dog dit aasyn ei evig for mig!

Ædlest rigdom for aandelig arme, Fyld mit, det uttømte, hjerte med dig!

(310, 5.)

Naar jeg herfra skal vige, da vig du ei fra mig!

Og naar jeg ned skal stige i graven, vis mig dig!

Træd frem, saa snart mit hjerte er klemt i dødens nød,

Forkort min angst og smerte for din den haarde død. (333, 7.)

Ak kjendte du Guds Naades søde rike, Hvor godt det er at høre Jesus til, Du skulde ei imot hans Naade krige, Som dig endnu saa gjerne hjelpe vill!

Ak, hvilken seir Guds Kirke fik, Om du begyndte nu i dette øieblik! (507, 2)

Saa lad mit endeligt kun komme! Min Jesus om hu for mig bær,

At det skal vorde mig til fromme, Som med hans blod saa pydet er.

Min Gud, gjør dog for Kristi blod Min sidste afskeds time god! (527, 9.)

Jeg for Gud kan intet bringe, uten dig og dine saar,

Under din forsonings vinge jeg for Gud frimodig staar;

En evig retfærdighet du os fortjente, Der pinen og døden dit hjerte ompændte;

Der har jeg de klæder, der smykker mig, At prange for thronen som deiligste brud. (534, 6.)

Og endelig i dødens stund, naar øinene vil briste,

Skal ingen i den sidste blund af troens haand dig vriste;

Men paa din død jeg dristelig og i din tro vil vove at hensove,

Du ta'r min sjæl til dig, som skal dig evig love. (540, 6.)

Det følgende gjentok han ofte og kort før sin død:

Var jeg dog over — mine med, Og alle guds venner kjære! Var vi dog ind ad landets led,

O hvor jeg glad skulde være! Ofte jeg stunder hart derpaa,

Gyser dog ved at skulle gaa gjennom de iskole vande. (687, 5.)

Det passer synes mig hvad Jesus sa da saa Natanael komme til sig:

"Se, det er i Sandhet en Israelit i hvem der ikke er Svik."

Lunner menighets tap er Johan Honerud's vinding.

Fred med støvet velsignet være hans minde.

—H. L. Urness.



## Sermon for 4th Sunday after Easter

### THIS IS HIS COMMANDMENT

Lesson: I John 3: 19-24

"And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." —1 John 3:23.

How many ever think of faith in Christ as being commanded us by God? Yet, that is the most important commandment. Why? Because so long as we do not obey this commandment, the ten commandments we know so well can bring only judgment to us poor sinners. And the love we are commanded to have and which is the fulfillment of the law can be ours only through Christ. Faith in Him delivers us from sin which is transgression of the law (1 John 3:4), and puts us in contact with that divine power which makes love possible (2 Pet. 1:4).

Faith is not contrary to the law. It is the one and only gateway by which we lost and wicked-hearted creatures shall ever enter into a fulfillment of God's law, obedience to His will, and a final and perfect harmony with Him. "Whatsoever is not of faith is sin" (Rom. 14:23). Jesus came not to destroy the law but to fulfill it (Matt. 5:17). Faith in Him does not cancel the law but establishes it in our lives (Rom. 3:31).

Perhaps it is because of the gracious love with which God pleads with us to believe in Christ that we do not think of faith as being commanded. The Gospel reveals a tender God whose love is greater than a mother's and whose pity is greater than a father's—a God Who through the sacrifice of His Son has opened a door for us to His glorious Fatherly Kingdom, and now pleads with us to enter. The Gospel itself is not a command; it is not a new law threatening us, and demanding what we cannot give. It is the good news that God through Christ has done for us what we could not do, and urging us to believe.

The Gospel is not a command. Yet, more plainly and appealingly than any command, it reveals God's will; and a stronger incentive than any law with its threat of punishment is the gracious invitation of the Gospel. Who but sin-hardened man could ever resist God's love in Christ? The whole purpose of the Gospel is to bring us to faith. Though not in the form of a command, it becomes, in effect, a most powerful command to believe in Christ.

"I cannot believe", is the excuse of many, who, because they cannot completely understand God's mysteries, refuse to believe them. But having thus rejected Christ, do they not blindly submit to other guides and unquestioningly bow before mysteries of the lodge and other strange religions—tailor-made to the order of the self-righteous flesh? Are these then so much plainer than the Gospel of Christ? God will ask you that some day. Will your alibis stand the light of His judgment? It is not so much intellectual difficulty—head-trouble, but heart-trouble, and more particularly, will-trouble, that is the source of unbelief. Christ pointed to the real cause when He said, "Ye would not."

When God commands us to believe He appeals to our will. He does not ask our head, "Can you understand this perfectly?" But after He has spoken to our heart, saying, "I so loved you that I sent Jesus to save you from your sins," He appeals to our will, urging, "Yield yourself to Christ." This is His commandment. Draw not down upon yourself the judgment of disobedience, but purify your soul in obeying the truth (1 Pet. 1:22).

"Love one another." How men recommend that as the principle that will bring peace, harmony and happiness among nations and individuals. And so it would. But they think that the natural unregenerate heart of man can be primed in to producing this love. But these wells are dry. Worse than that, they are contaminated by greed, lust and hate. Only Christ can cleanse them, only Christ can fill them. Therefore we must first obey the Gospel by believing in our sin-cleansing, love-enabling Savior.

Believe on the name of His Son Jesus Christ, and love one another. This is His commandment. Amen.

—A. K. H.

That Dec. 42 on your address label! What is it? It is a sad story to be shortly cut off.

## Canadian Lutheran Commission for War Service

"Please accept my sincerest thanks for the interesting letter and the copy of the Service Prayer Book. The Prayer Book, I shall treasure as the most prized book in my possession. I shall carry it always, wherever I may go. It shall be my guiding star. I say again: "thank you very much" and "God bless you."

Thus a Canadian Lutheran, serving with the Canadian Army Overseas wrote his pastor recently upon receiving a copy of the Canadian edition of the Service Prayer Book. And this young man felt that it was important enough to write by airgraph.

The Canadian Lutheran Commission for War Service has been organized especially to help provide spiritual care for the men and women of our Lutheran congregations serving with the armed forces, at home and abroad. It is the desire of the Commission that every one of them be provided with a Service Prayer Book. These are to be had free of charge by writing to the Secretary, address as given below, and giving the number of men in uniform. If you so wish we are prepared to mail them direct to the men if complete and correct address is supplied. Preferably the Service Prayer Books are mailed to the pastors. Thereby unnecessary duplications are avoided. Many of them can be given directly to the men at the time of their departure with a friendly word, or they can be mailed by the pastor or Luther League to the individual person with an accompanying letter. The men do appreciate them. Our files contain many an expression of sincere appreciation.

Our chaplains constantly urge that the greatest spiritual service can be rendered to our men and women in service through contact with the home congregation. They suggest regular letters, either from the pastor or some church organization, such as the Luther League. The men testify that such interest on the part of the folks at home has a great appeal. Mail from home is being read in the army. The National Lutheran Council has prepared a very fine set of leaflets and tracts for the men and women in uniform and the Commission is making these available to all pastors who will use them. They are excellent material for enclosing with letters, as suggested above. These are also mailed free of charge to those who will write for them.

During the past four months the Commission has distributed about 3500 copies of the Service Prayer Book and about 25,000 tracts. Far too many of our Lutheran men are not being supplied. After reading this item be sure to enquire at once whether your Pastor has received his supply of Prayer Books and tracts for the men and women of your congregation, or write the secretary,

Rev. K. Holfeld,  
1948—Ottawa St.,  
Regina, Sask.

### My Gethsemane

In years gone by I promised Him:  
"I'll follow all the way."  
No pain nor loss my faith should dim  
Nor fill me with dismay.

Then came the cross, a crushing load,  
And human flesh gave way,  
I sank beside the weary road  
In anguish sore, and prayed.

I cried: "O Christ, where art Thou now?  
I still would follow Thee,  
Before Thy cross I humbly bow  
Give strength, give grace, to me."

Help me to lift mine eyes above  
To God's eternal hills,  
And feast upon His boundless love  
To soothe, to cure, my ills."

His voice recalled Gethsemane  
And bade me meet Him there  
To view His hour of agony,  
And there I knelt in prayer.

I there did seek and find relief  
Thru faith, and hope, and love,  
And He doth lighten all my grief  
From His bright throne above.

—G. T.

From and by Mrs. R. O. Thorpe,  
WATSON.

Can't figure out why people don't renew  
on time. J.B.H., R.V.

## BROADCASTS

Since March the 19th the following have contributed to the Lutheran Hour Broadcast:

Moland Lutheran Sunday School, Camrose. Birthday Pennies.

Mr. and Mrs. Joe Sand, New Norway. "In memory of Mrs. Ella Olstad".

Gifts have been received, "In memory of Mrs. John Hjelter who passed away February 25th 1943", from Mrs. Ragna Knutson and family Edmonton, Alta. Mr. and Mrs. Ole Hjelter Ryley, Alta.

Pte. Raymond Hjelter Barriefield, Camp, Kingston, Ont.

Mr. P. P. Aursness, Edberg, Alta. Sponsored the broadcast of March 28th in memory of his wife who departed this life Nov. 2nd 1942.

\* Mrs. C. S. Grue, Hay Lakes, Alta.

Mr. and Mrs. Melvin Hanson, Edmonton, Alta.

Mr. and Mrs. Ivan Torneby, Edson Alta. Mrs. Jorgen Kraft, Ponoka Alta. "In memory of my father Otto Halvorson".

Mr. Floyd Johnson, Edmonton, Alta.

From "A friend" Edmonton, Alta.

Mr. O. H. Ronnie, Wetaskiwin, Alta.

Mr. and Mrs. H. Lae, Viking, Alta. "In memory of our dear: daughter, Gladys, who passed away last June".

Mr. and Mrs. H. M. Johnson, Donald, Alta. "In memory of Norman Johnson who passed away a year ago May the 5th".

Mrs. Ragna Heiberg and children, Kingman, Alta. "In memory of our dear husband and father, Odd K. Heiberg who died April 10, 1941."

Mr. and Mrs. Theo. Elness, Viking, Alta. Mr. L. O. Wollen, Viking, Alta.

The following friends sponsored the broadcast for April 25th in memorial of Mrs. Anne Brocke who died at Lea Park April 10, 1943.

Mrs. Eric Johanson, Edmonton, Alta.

"A friend" Edmonton, Alta.

TOFIELD, ALTA.: Mr. and Mrs. John Ness; Mr. and Mrs. Bennie Anderson; Mrs. John Westby; Mrs. Barbara Finseth; Mr. and Mrs. Olaf Anderson; Mr. and Mrs. Arnold Steen; Mr. and Mrs. Albert Haukedal; Mr. and Mrs. Joe Staufer; Mr. P. B. Anderson; Mr. and Mrs. H. Jensen; Mr. and Mrs. Geo. Hendrickson; Mrs. Marit Horte.

Mr. O. Bartness, Kingman, Alta.

Balw Mission Society, Mrs. Albert J. Pederson, Sec'y - Treas. sponsored one broadcast.

To all the friends of the Lutheran Hour we say a hearty thank you for the fine support that you have given to this work.

C. Holmberg,  
Edmonton, Alta. April 26, 1943.

### A Favorite Hymn Arranged

B. E. Bergesen

The three most loved gospel hymns are perhaps: "Just As I Am", "What a Friend We Have in Jesus" and "Rock of Ages". The last is said to be translated into almost 100 languages, surpassed only by Luther's "A Mighty Fortress", which has been translated into about 200 languages. Perhaps some one will be interested in looking up passages from Scripture, which every line of "Rock of Ages" is built on, so I looked them up. Look up other parallel passages. It is interesting, instructive, inspiring.

Rock of ages, cleft for me, Ps. 92:15.  
Let me hide myself in Thee; Ex. 33:22.  
Let the water and the blood, I John 5:6.  
From Thy riven side, which flowed,  
John 19:34.

Be of sin the double cure, Eph. 1:7.  
Rom. 7:18.

Save me from its guilt and power. Is. 1:16.

Not the labors of my hands Rom. 3:20.

Can fulfill Thy law's demands; Rom. 8:3.

Could my zeal no respite know, Matt. 5:20.

Could my tears forever flow, Ps. 6:6.

All for sin could not atone. Rom. 3:28.

Thou must save and Thou alone. Acts 4:12.

Nothing in my hand I bring. Is. 55:1.

Simply to Thy cross I cling, Gal. 6:14.

Naked come to Thee for dress, Is. 61:10.

Helpless look to Thee for grace.

I Cor. 15:10.

Foul I to the fountain fly, Zech. 13:1.

Wash me, Savior, or I die! Rev. 7:14.

While I draw this fleeting breath,

Ps. 103:16.

When mine eyelids close in death,

Gen. 46:4.

When I soar to world's unknown,

ohn 14:3.

See Thee on Thy judgment throne,

Matt. 25:31.

Rock of Ages, cleft for me, Ps. 40:2.

Let me hide myself in Thee! Ps. 17:8.

## Gas Rationing and the Churches

It appears from recent dispatches that we are to be called to suffer the restrictions and inconveniences of gas-rationing. It is going to be difficult for care-free and pleasure-loving America to forego the convenience of having, at a moment's notice access to the best transportation the world has ever known. A run down-town, a visit with friends and relatives across town, or out in the country, a dash to the beach or to the mountains, long leisurely motor trips, all these seem to be on their way out, for the moment. Perhaps it is going to do a lot of us a lot of good to stay at home, to get acquainted with ourselves and with our families, to putter around in the yard, to read some good worthwhile books. In any day that might well be worth more than chasing breathlessly throughout the country-side, pursuing every latest lunge at something new in the way of thrills and pleasures. Too many of us, vacations and outings have meant not recreation and relaxation, but a wild chase for something somewhere, somewhere, somehow.

What a man does with his leisure time is a fairly good index to the true state of his soul. If he knows that peace of God which passes all understanding, and if he has realized, in its fulness, that at his right hand there are pleasures forevermore, he will be spared the gnawing necessity of satisfying the inner hunger and yearning for thrills and pleasures and surfeiting of passing joys. But we're concerned, right now, with what gas rationing may do to the Churches.

Personally, we welcome the test. For it will be a test. Every churchmember will have to decide whether those few and meager gallons are to be used for the pleasures and pursuits of this world, or whether they are to be carefully husbanded that even gas-rationing shall not be permitted to interfere with the worship of God in His High and Holy Sanctuary. The careless and indifferent and luke-warm, the selfish and stupid and slovenly are going to get another good excuse for not coming regularly to the House of God. The sincere and pious and earnest and honest Christian folks are going to get real joy out of putting first things first again, and are going to grow in grace and power and peace as they forswear the inconsequential, the trivial, the incidental, to pursue more determinedly than ever, the eternal, the spiritual, the real.

And so we say, let gas-rationing come, let other forms of rationing come. It will be good for the Church to know just what is gold and just what is tinkling sham. It will be good for us, individually, to look deeply within, and ask ourselves, just what are the things that are worth-while, just what shall I use my three gallons a week for?

There is one verse from Scripture that cries out, right here, to be heard again. It rings familiarly, in one sense. It seems to take on a new meaning, a deeper, more solemn tone in the light of things to come—"But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

—Central Messenger, Portland.  
U.S.A.

### The Busy Man

If you want a favor done  
By some obliging friend.  
And want a promise safe and sure  
On which you may depend.  
Don't go to him who always has  
Much leisure time to plan.  
But if you want a favor done  
Just ask the busy man.

The man with leisure never has  
A moment he can spare.  
He's always "putting off" until  
His friends are in despair.  
But he whose every working hour  
Is crowded full of work  
Forgets the art of wasting time  
He cannot stop to shirk.

So when you want a favor done  
And want it right away,  
Go to the man who constantly  
Works twenty hours a day.  
He'll find a moment sure, somewhere  
That has no other use.  
And fix you while the idle man  
Is framing his excuse.

Why, of course, I must renew, or else  
I'm cut off too.

\* \* \*



## "Give and It Shall Be Given Unto You"

By Anna Hoppe

The words "tithing" and "stewardship" may seem synonymous, and yet the two ideas rest on different bases.

Tithing rests on the theory that God is our Sovereign and that tithes are the way we pay Him our taxes, the duty of a subject of His realm in token of allegiance for the support of the Kingdom. After the "taxes" are paid, the balance of the income can be spent as he pleases, so a Christian who tithes his income may spend or save the residue as he pleases.

But stewardship is a different matter. All we have belongs to the Lord. If we save it and invest it, the proceeds are His! The only part He loses is what we spend! Now the honest, conscientious steward who loves his Lord will limit personal expenditures, and hold as much for the Lord as possible. He will even permit all his income with the exception of necessary expenses accumulate as an endowment fund for the Lord's benefit, just so much "treasure in heaven." So isn't stewardship "more noble" than tithing? God is more than a sovereign to a Christian. He is a dear heavenly Father, who has prepared an inheritance for us, the members of His household, and has appointed us stewards over the possessions placed in our trust. Tithing had its promised rewards in olden times and has so now, but many of the Lord's "cheerful givers" have gone beyond its bounds, "graduating" into stewardship!

When Jesus said "Give," He did not say "little" or "once in a while", but He made it plain that we will not bankrupt ourselves by too much giving, and those whom He addressed were not men of wealth.

Our old Adam is so selfish, so carnal, so interested in the things of this earth, that it requires earnest prayer and meditation upon the sacred Word to overcome the resistance of the flesh, but the Holy Spirit is able to give us victory and create in us a desire for loveborn, liberal, willing giving.

Giving! Our Lord and Saviour, who enjoined us to follow in His footsteps "practiced what He preached!" He sacrificed Himself. "Though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." He emptied Himself completely. He left a glorious home in heaven: He left the bliss that had been His ere the world's foundation to become man and to share the sorrows of humanity. He gave up the humble home of His mother in Galilee to become a homeless wanderer, who had "no place to lay His head." He gave of His strength, of His comfort, of His time, of His humble means to give the Bread of Life to those who would perish without it. There was no way too long or too rocky for His weary feet. He gave His life as a ransom for sin. He was never weary of giving. It was His joy, and He is still giving salvation, pardon, the certainty of life eternal, and every blessing His believers enjoy.

We who are enjoined to follow Him should be touched by the spiritual needs of others in the homeland and abroad. We should be willing to go to the regions beyond, to the highways and byways, compelling the hungry to come to His banquet. We should be touched by the material need of the orphaned, the aged, the afflicted and infirm, and the wonderful institutions, "landmarks which the fathers have set", reveal to us that their hearts were in the right place. We owe it to the sacredness of their memory to maintain them by giving of our means, our time, our talents, our love, our prayers.

Many are the rewards promised to givers, or rather, the Lord's investors in heaven's inflation-proof, corruption-proof, burglar-proof, eternal securities, that know no depreciation. No other joy should be so great to a Christian as the prosperity of his spiritual Zion. The spirit of the saints of all ages has been "the zeal of thine house has eaten me up!" The "broken walls of Zion" should cause as much concern and sorrow to a Christian as they did to Nehemiah. Then why are the Lord's professed people, who are able, not giving as they should, when His cause is suffering? Worldliness, covetousness, love of luxury is the answer in some cases. Others slacken up because they feel that effort has been wasted, that funds have been unwisely spent, or they are disappointed in persons. But while the cause may seem to fail in one part of the field, there is always fruit-

## Ole Kirkelund, Ryley, Alta.

It is usual when a new subscriber joins the Hyrden family, he comes in for one year at a time. No doubt it is with a thought like this, Well, I'll try it for a year to see if it is any good. That first year rolls around quite quickly and in the last minute a renewal for another year is sent. Sooner or later the subscriber makes the decision either to continue on the family or to leave. But often to the delight of those who work week by week with the paper comes a renewal for several years. That tells several things. First, that the subscriber intends to remain a member of the family for that longer time. Second, that such a subscriber has faith in the future of the paper, that it will continue to be published and that it will continue to be worthwhile.

But when Mr. Kirkelund of Ryley, Alta., a village storekeeper in that "home-town" of the Hyrden, subscribes to the paper with a five-dollar bill for ten years at a time, then words of appreciation fail. It was startling. Such had never happened in the six years of the present business manager.

Mr. Kirkelund is now the one who has his paper paid up the farthest ahead. In that respect he could be called the father of the paper. Several have, in the past, renewed for five years at a time, such as Joseph Hagen at Hagen; Peter Velde of Winnipeg and Trygve Salte of South America; but this, this is so unique in the record book. We are also happy to know that Mr. Kirkelund is glad that The Shepherd brings the message of God's mercy and grace.

It was faith such as that that kept Hyrden going through the early issues and also in the early thirties when its emergence from under a great load of debt and unpaid subscriptions seemed just about hopeless.

It was faith such as that that has made it continue throughout the years. Our prayer for you, Mr. Kirkelund, is that you will be given health and strength for many years to come to enjoy the contents of your church paper.

—Josef.

## FINANCIAL STATEMENT

### First Quarter 1943

Balance on hand Jan. 1st, 1943	\$290.26
INCOME:	
Subscriptions	247.25
Gifts	41.03
	288.28
EXPENDITURES:	
Renewal Expense	6.00
Printing	170.06
Cuts for pictures	8.65
Banking expense	.85
Stamps	1.51
	187.07
Income over expenses for the quarter	\$101.21
Joseph B. Haave, Business Manager, Rose Valley, Sask.	

## Bevaret I Guds Fred

Der er virkelig et sted hvor hjerte og tanke kan bli bevaret mot det onde. Stedet heter Guds fred. Guds fred — det maa være freden som Gud gir. Faar vi hjerte og tanker inn i hans fred, da er vi berget. Spørsmålet blir da hvor veien gaar, saa vi kan finne inn der. Hemmeligheten ligger i ordet om aa glede sig i Herren alltid. Saken er den at det vi har vaar glede i, det fanger oss. Er da vaar glede i Herren, saa er ogsaa tankene og hjertet i ham. Der egges de ikke. Der er ikke spennkraft til motstand. Der drukner hjerte og tanke i fred — i Guds fred i Kristus Jesus. Lykkelig er det menneske som har sin glede i Herren.

—Ludvig Hope.

age somewhere, in spite of Satan's endeavor to tear down what self-denial and sacrifice has built up. The Lord has assured us that our sacrifices are not in vain—that we shall reap if we faint not.

After all, the best investment we can make is in the Lord's cause. The dividends are immortal souls, and the soul is the most valuable thing in the universe. "He that winneth souls is wise." How wise, eternity will reveal. What are we here for anyway?

—The Lutheran Companion.

## FORBERED FREDEN

Pastor H. Arnholt Strand

Det tales og skrives mye idag om a forberede freden. Det kunne synes aa være vel tidlig aa tale om det ennaa. Krigen raser jo med velde og kan komme til aa være i mange aar til.

Men skal vi vente aa faa en god fred, saa er det klart at den maa forberedes i tide. Det er forsent naar krigen er forbi, og den ene av partene i overmodig seiersrus bare er optatt av tanken paa aa brye motstanderen i støvet. Alle maa kunne se idag at kilden til den paagaende krig er aa søke i den sørgelig urettferdige Versaillesfred.

Hvordan skal saa freden forberedes? Først og fremst i menneskenes sinn, og det ikke bare hos de krigførende folk, men ogsaa hos de faa nøytrale som finnes. Egoismen og hensynsløsheten overfor andre er krigens dypeste utspring. Derfor trenger vi alle aa instille oss mere paa aa leve og la leve.

Og der er gledeligvis tegn paa at dette naa blir erkjent ogsaa innen kretsen av seierherrene fra forrige krig. En henvendelse som lover godt i saa henseende kunne en nylig lese fra en studiekrets av engelske kristne. Henvendelsen er rettet til Englands prester, og det heter bla.:

"Prestene vil ha den plikt aa lære folk sannheten i den bibelske tanke om Guds dom. I fredstid antar folk ganske ubevisst, at det er Guds viktigste forrettning aa gjøre verden behagelig for mennesker, ganske uten hensyn til om mennesker gjør hans vilje eller ikke, og at Gud eksisterer kun for aa verne om og betrygge en samfunnsordning som slett ikke er kristen. Men katastrofe (og den mest iøynefallende form herfor er krig) betyr ikke at Gud har forlatt sitt folk. Den er tegnet paa at hans dom er begynt, og at han er ved aa rense sitt folk med ild. Guds dom er ikke en hevgjerring straff, men renselsen av en syk og frafallen verden med hans kjærlighet.

Den store fare er at en oppfatter sitt eget land som et samfunn av korsfarere, som har faatt den opgave aa utrydde djeveler. Men den kristne har faatt befaling om aa elske sine fiender.

Er det uundgaelige resultat av en baade personlig og felles livsform som ligger langt under det kristne nivaa, og hvori syndene hos enhver av oss har sin andel. Ethvert land som gaar i krig haaper aa seire. Og hvis det gjør det, har det den storslaatte mulighet aa utvøe den kristne dyd: tilgivelse. I denne krig maa det bestemt være kirkens plikt aa protestere mot den slags oplagt hevnsyke som kom fram i slagordene: "La Tyskland betale" og, "Heng keiseren," som til og med lød fra kristne prekestoler henimot slutten av forrige verdenskrig, og som i ikke liten monn har bidradd til vaare provelser idag."

Dette er hva engelske kristne tenker og gir klart uttrykk for. Og det engelske kirkeblad "Church Times" uttaler, at der naa er alminnelig enighet om at vaare farer naa helt igjennom skyldes den sneversynte dumhet i Versailles i 1919. Fredsvilkaarene dengang ble diktert i en krigsatmosfære; men kirken og dens menn blir medansvarlig for at dette ikke gjentar seg.

Uttalelser som disse vitner om, at iallfall kristne mennesker har lært noe siden forrige krig, og gir haap om at en bedre fred enn den siste er under forberedelse i sinnene.

Og Madame Chiang Kai-shek, i sin store tale i Madison Square Garden, New York City, 2 mars, d.aa., naadde det største aandelige høydepunkt da hun uttalte: "Der maa heller ikke bli noen bitterhet i den nyopbyggede verden. Uten hensyn til hva vi har gjennomgaatt og lidit, vi maa prøve a tilgi de som gjorde oss skade og bare huske paa den lærdom vi vant derved. Jesu lære uttraaber disse ideer for sjelenes oppløftelse og intellektuelle krefter langt høyere enn hatets og degenerasjonens alminnelige lyster. Jesus lærte oss aa hjelpe vaare mindre heldig stillede medmennesker, og aa arbeide og strebe etter deres forbedring og framgang uten aa bedra oss selv og andre ved pretangsjoner som om tragedie og heslighet ikke eksisterer. Jesus lærte oss aa hate det onde i mennesket, ikke mennesket selv."

Det er sterke og sanne ord. Ord som i samklang med Jesu ord sier oss at freden maa forberedes baade første og sist i sinnene-hjertene hos alle mennesker, For der ligger krigsdemonen paa lur—der er krigens største slagmark.

Kanada Norsk Lutherske Indermissions Forbund er indbundet at avholde sit aarsmøte i Concordia Menighet ved Ordale, Sask., den 17—20 juni, 1943.

Mødet begynner kl. 2 Torsdag. Forrettingsmøte kl. 10 lørdag formiddag. Talere, Pastor K. Heggstad, og Kaspar Knutson. Vi venter at mange andre ogsaa kommer og deltar i møtet. Bed for møtet, og kom og ver med.

Tobias Berge  
Lars Njaa.

## Report on Pastoral Conference

The spring meeting of the Northern Alberta Pastoral conference was held April 29 at the home of Rev. and Mrs. A. H. Solheim at Camrose, Alta. The forenoon meeting centered around the study of the first chapter of Galatians as conducted by Rev. Erick Haave of Edberg. In these times when absolute truth seems to be looked upon as nonexistent it was good to hear once again an exposition of Paul's insistence on the one true gospel and none other. There is an insistence in this chapter that the world needs to heed.

"Should Tithing be encouraged in the Congregational Membership" was the topic of the afternoon. Presented first by Rev. M. S. Johnson of Edmonton, this topic drew forth many illustrations of the blessing bestowed upon those who trust the Lord in the giving of the tithe. The command to tithe is not a New Testament ordinance but the blessing is still there for those who do.

The fall meeting will be held in September at the home of Pastor and Mrs. Johnson in Edmonton.

M. S. Johnson, Sec'y.

## DISTRICT CONVENTIONS

1943

Eastern, June 16—20, Milwaukee and Muskego, Wisconsin.  
Northern Minnesota, June 4—6, Fergus Falls, Minnesota.  
Southern Minnesota, June 3—6, Minneapolis, Minn.  
Iowa, May 12—16, Mason City, Iowa.  
South Dakota, June 3—6, Brookings, S.D.  
North Dakota, June 3—6, Devils Lake, Rocky Mountain, June 17—20, Havre, Pacific, May 20—23, Seattle, Wash., Ballard Church.  
Canada, July 1—4, Saskatoon, Sask.

Convention theme: "Faith of our Fathers, Living still".

Heb. 13:8 — "Jesus Christ the same yesterday, and to day, and for ever".

A. J. Bergsaker.

General Secretary, N.L.C.A.

Hon. C. J. Hambro, President of the Norwegian Parliament and President of the League of Nations Assembly, will speak on the subject, "The Smaller Nations and the Peace" at Westminster United Church, corner of Eastlake Ave. and 11th Street, Saskatoon, FRIDAY, May 14th, at 4:00 p.m. Those who have received the preliminary notice will please note change of time.

The offering is for the benefit of Norwegian Relief.

Mr. Hambro speaks under the auspices of the Norwegian Lutheran Church of Canada and the Committee for Scandinavian Relief. Please help make this known.

IVER IVERSEN,  
Pres. of Norwegian Luth.  
Church of Canada.

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Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Mai, 1943

## 5. søndag efter paaske

### HERRE, LÆR MIG AT BE!

Evangelium: Matt. 6, 5—13.

Og naar I ber, skal I ikke være som hyklerne; ti de vil gjerne staa og be i synagogerne og paa gatehjørnerne, for at vise sig for menneskene. Sandelig sier jeg eder:: de har alt faat sin løn.

Men du, naar du ber, da gaa ind i dit lønkammer og luk din dør og bed til din Far, som er i løndom. Og din Far, som ser i løndom skal betale dig i det aabenbare. Og naar I ber, skal I ikke ramse op mange ord som hedningerne; ti de tror, at de blir bønhørt, naar de bruker mange ord. Gjør derfor ikke som de! Ti eders Far vet, hvad I trenger til, før I ber ham.

Derfor skal I be saaledes: Fader vor, du som er i himlene! Helliget worde dit navn. Komme dit rike. Ske din vilje, som i himmelen, saa og paa jorden. Gi os idag vort daglige brød. Og forlat os vor skyld, som og vi forlater vore skyldnere. Og led os ikke ut i fristelse, men frels os fra det onde. Ti dit er riket og magten og æren i evighet. Amen.

\*

Naar jeg læser hvad Jesus og hans apostler sa om bønne, da forstaar jeg hvor litet de fleste av os troende har lært at be.

Jesus venter at hans venner skal komme og si ham hvad de trenger — jo oftere des kjærere for ham. “Bed saa skal I faa.”

Naar jeg synder imot ham om dagen, saa venter han at jeg skal komme til ham og be ham om forladelse. Han længter efter at gi mig den. Naar jeg kjender syndens magt over mig, saa venter han at jeg skal fortælle det til ham, saa han faar git mig den overnaturlige kraft jeg trenger for at kjæmpe mot den overnaturlige fiende, syndens fyrste.

Naar mine kjære eller jeg selv er i nød og vanskelighet, saa venter Jesus at jeg skal komme og fortælle ham hvad der staar paa. Han længes efter at hjelpe sine trængende venner — han vor rike ven.

Naar det gjælder Guds sak — med dens mange gamle og nye opgaver, motstanden fra verden og likegyldigheten fra saa mange av de troende, da venter Jesus at vi skal komme til ham og si ham hvorledese vi kjender det og be ham gjøre det som her maa gjøres. Han har aldrig tænkt sig at Guds sak skulde fremmes, uten at vi hver dag kommer til ham og tar i bruk den kraft som ingen motstand kan staa for — bønnens og forbønnens hellige kraft, som beveger baade himmel og jord.

Jesus hadde ventet, at vi, som har faat hans egen tilladelse til at be om hvad vi vil, skulde gaa vor vei gjennom verdens golde ørken som forfriskende vandstrømme.

Det er saa faa mennesker jeg kan faa gavne. De fleste jeg møter paa min vei, skader jeg mere eller mindre. Baade ved min tale og ved min taushet. Baade ved det jeg er og ved det jeg gjør. Men nu venter Jesus, at jeg skal be ham gjøre noget godt for de mange jeg træffer. Jeg skal faa lov til at gi alle dem jeg træffer en velsignelse fra min frelser. En mand paa gaten som jeg aldrig før har set og som jeg kanske aldrig mere faar se her — Jesus venter at jeg skal be om en velsignelse og sende med ham. Et hjem jeg besøker, et kontor jeg er indom, et hus de bygger, et arbeide som utføres — overalt skal jeg faa gi en gave, en gave fra den anden verden, ved at vende mig til ham som venter paa min bøn.

Slik — ja endnu meget herligere — har Jesus tænkt sig sine venners bønneforhold. Det er derfor med dyp sorg han maa si til os: “I har ikke, fordi I ikke ber.”

Troende venner! la os gaa til Jesus og si ham hvorledes vi synde imot ham ved den maate hvorpaa vi benytter den herlige rettighet han har git os i bønne.

Og la os be om *bønnens aand*.

Han vil lære os at be. Lære os hvor enkelt det er at be, fordi bønne er for dem, som selv ikke har noget andet end sin nød og som ikke venter sig noget av Gud for sin nøds skyld, men for Kristi skyld. Da lærer vi hvad det er at be i *Jesu navn*. Da blir bønne ikke lenger en anstrængelse, men en hvile.

Herre, lær mig at be!

## LUTHERAN WORLD ACTION

### Hvad Denne Lutherske Fellesaksjon Omfatter I Aar

Tiden nærmer sig da det oprop som gaar under navn av Lutheran World Action, skal gaa ut for dette aars vedkommende til vaart folk. Den tid er mai maaned.

For vaar kirkes vedkommende omfattet Lutheran World Action ifjor praktisk talt bare hjelpen til de nødstedte misjoner, d. v. s. de hedningmisjoner som krigen hadde avskaaet fra forbindelsen med og støtten fra missonærenes hjemland. I de andre kirkesamfund i det Lutherske Nasjonalraad blev til dette lagt innsamlingen ogsaa for “The Service Commission,” d. v. s. det kristelig-sociale arbeide blandt landets krigsfolk, helst da blandt mannskapene i øvelsesleirene. Vaar kirke var saa heldig stillet at den hadde igjen tilstrekkelige midler fra den første verdenskrig til dette øiemed, for aaret 1942. De andre hadde ikke det.

La oss takke Gud, som gjorde det mulig for vaar kirke aa samle flere tusen mer for de nødstedte misjoner i aaret som svant, enn de \$95,000 der var satt som maal. Hver cent kom vel med.

Hvad omfatter saa innsamlingen i aar?

1. *De nødstedte misjonene*, i aar som ifjor. Disse misjonene er de som gjennom de mange aar er blitt drevet av lutherske misjonsvenner i mange land, særlig da Norge og Danmark, delvis ogsaa Frankrike, — for aa nevne de okkuperte land først. Der er ogsaa Tysklands og Finnlands misjoner. Skjønt disse siste er misjoner fra fiendeland, trenger selve misjonene likefullt støtte. Det er *den innfødte kirke* der ute i hedninglandene det gjelder. Om den ingen støtte faar, staar den ansikt til ansikt med to farlige situasjoner: Enten at arbeidet gaar i staa — med den følge at mange sjeler faller tilbake til hedenskap eller kapres av den paagaende muhamedanisme; eller at Romer-kirken eller andre sekter rykker inn paa marken.

Spørsmålet er ikke om dette eller hint land skal tape sine misjonsmarker, men om den sæd som er saadd, og den Guds akre som er vokset op i hedningland, skal være spilt møie — og uøddelige sjeler gaa tapt.

2. *Det kristelige arbeide i krigsleirene*. Altsaa det virke som drives av det Lutherske Nasjonalraads “Service Commission.” Egentlig begrenser ikke dette sig til aa oprette de saakalte “Lutheran centers” ved øvelsesleirene. Det er det fornemste. Og det maa utvides, da der er svært mange leire uten noe luthersk “center.” Men kommisjonen underletter paa mange maater ogsaa det arbeide som gjøres av vaare lutherske felt- og marineprester, ikke minst ved aa sørge for arbeidsutstyr for dem, enten de arbeider blandt mannskapene her hjemme eller paa de fjerneste fronter. Dessuten prøver kommisjonen paa alle maater aa holde kontakten oppe med de mange lutherske kvinner som arbeider i det Røde Kors’ tjeneste, eller som gjør annen krigstjeneste. Paakjenningen er saa svær for disse at det er av største betydning for dem at kirken naar dem med sin støttende arm.

3. *Arbeidet i de store, overbefolkende industricentrer* som krigen har skapt. I krig trenges masseproduksjon av ammunisjon og andre krigsfornødenheter. Og der hvor produksjonen foregaar, trenges selvsagt folk — mange folk. Paa den maate hoper sig og store folkemasser paa disse stedene, ofte paa utrolig kort tid. Følgen er at det ikke bare blir bolignød, men det blir alt for faa kirker og alt for faa kristelige arbeidere til aa naa disse masser. Det er ikke bare arbeiderne selv det gjelder, men ogsaa deres familier. Saaledes store skarer av barn som trenger kristelig undervisning.

Maaskje du som leser dette, har noen av dine egne kjære paa slike steder. Sikkert har du venner eller bekjente. Det fortelles jo at der er mange av vaare menigheter hvis folketall paa kort tid har gaat sterkt ned fordi saa mange familier har flyttet til de nye industricentrer. Vil du være med aa gjøre noe for at de kan faa høre Guds ord, og at barna kan faa aandelig pleie?

4. *Hjelpeaksjon blandt folk i nød paa grunn av krigen*. Disse innbefatter flyktninger fra okkuperte og krigsherjede land.

## DEN PASSIVE AVMAKTS TRAGEDIE

Pastor H. Arnolt Strand

“Passive mennesker. Tiltakslysten sett paa som en nedsettende egenskap” slik kunde en sammenfatte hva der forleden stod skrevet i ett av vaare blade. Det pekes glant annet paa at “tidsaanden er meget virksom i retning av aa skape passive mennesker. Andre skal tenke for dem, andre skal bestemme lønne og andre ting. Under slike forhold er det forklarlig at baade virketrangen og ansvarskjenslen bortelimineres som overflødige egenskaper — Følgelig blir dette med tiltakslysten sett paa som en nedsettende egenskap.”

Det er utvilsomt riktig at tidens mentalitet paa mange maater er preget av denne *passivitet*, ikke minst naar det gjelder forståelsen av ens *menneskeverd*. Særlig da sett under evighetens synsvinkel. I de land f. eks. hvor krigspsykosen er den alt herskende makt, er det mer enn forstemmende aa se hvordan det enkelte menneske kun er et passivt redskap i de styrendes haand. De lar seg flytte som brikker paa et sjakkbrett, lar “føreren” skalte og valte over seg, til og med over liv og død. Ja, menneskeverdet synes ikke aa ha større verd for den enkelte personlig heller, enn at en lar seg drive som faar til slaktebenken uten aa løfte en finger.

Lydighet, disiplin, vil noen si. Underdanighet mot øvrigheten, sier atter andre. Naar det kommer til stykket er det: Mangel paa Guds frykt, paa den rette kristeninnstilling med et sinnelag hvor det heter: Gjør ikke anderledese mot andre enn du vil andre skal gjøre mot deg.

*Slektens passive avmakt skriver sig helt enkelt fra at den ikke gir Gud makt.*

Og tiltakslysten? Den sees slett ikke paa som noen nedsettende egenskap med mindre den gir seg uttrykk i tilranelseslyst av andres eiendom, enten den naa ligger i Asia, Africa eller Europa. Dette er synd mot det tiende bud som sier: Du skal ikke begjære. Gaar den ut paa aa undertrykke minoriteter eller anderledes tenkende, enten det gjelder fagorganiserte eller kristelige sammenslutninger, ja da har en grunn til aa se paa det som *nedsettende* egenskaper. Da er en besjelet av alt annet enn den lidenskap som heter: Kristi kjærlighet tvinger meg.

Men da er ogsaa en forvandling med fornyelse av ens sinn mere nødvendig enn noensinne før. Det er *denne forvandling* verden trenger idag. Den skjer alene ved den enkeltes omvendelse og troen paa Jesus Kristus.

Dessuten ogsaa krigsfanger. De som har maattet flykte fra sine hjem, har allerede gjennomgaatt saa forferdelig meget ondt. De trenger hjelp og rettledning — og frem for alt: kristelig sympati, raad og forstaaelse. Fanger, ikke minst de fra fiendeland, trenger aa høre Guds ord for aa føres ut av alle de vrangforestillinger som opplæringen i hat har skapt hos dem. Er det noe som kan omskape dem fra aa være en fare for verden, fra aa være hatets forkjempere til gudsforhold og nytt liv, saa er det nettop Guds ord. Det maa derfor utdeles og forkynnes blandt dem. Og hvem skal gjøre det om ikke Guds menighet?

Vil du være med i dette arbeide i aar? Forsøk aa gi omtrent en gang til saa meget som ifjor. Da skal det lykkes at Lutheran World Action innsamlingen “goes over the top.”

—Lutheraneren.

*Taalmot* er vistok en gave fra Gud, men en gave som kan mottas bare gjennom øvelse og erfaring. Den er ikke en øieblikkets inspirasjon, men en Aandens oplysning som gradvis blir ens aandelige eie ved den tuket som hersker i Aandens skole.—J. R. Miller.

\* \* \*

*Naar din motstander gjerne vil gjøre tilbaketog, saa skal du bygge en gyllen bro for ham til rettetten.*

\* \* \*

*Saa lenge vi tviholder paa de ringere verdier, kan vi aldri naa de store verdier.*

## BARNEDAAPEN

H. Arnholt Strand

1. Er Frelsen I Kristus Nødvendig For Alle? (fortsettelse)

Men delaktiggjørelsen i Kristus skjer ikke i og med at barna fødes til verden. “... kjød og blod kan ikke arve Guds rike” (1 Kor. 15:50). Før barnet kan faa del i Kristi naade trenger det aa gjenfødes. Og det skjer i daapen som Bibelen likefrem kaller “... badet til gjenfødelse og fornyelse ved den Hellige Aand” (Tit. 3:5). Sannsynligvis tar barnedaapens motstandere her til inntekt for sitt standpunkt Mark. 10: 14b: “for Guds rike hører saadanne til”. Men det framgaar tydelig av det 15 vers at det ikke betyr at barna som født med engang er inne i Guds rike. “Sannelig sier jeg eder: Den som ikke *tar imot* Guds rike som et lite barn, han skal ingenlunde komme inn i det.” Er ikke det tydelig tale om at barnet som født ikke har noen del i Guds rike? Selv et lite barn *maa ta imot* Guds rike. Da maa der jo være en tid det ikke har tatt imot det. Det er ikke medlem av det ved fødselen. Men barna er særlig skikket til aa faa del i Guds rike, det er bestemt for dem. Og derfor er det i saa maate et mønster for de voksne. Og nettop derfor er det vi tror at etter Herrens mening skal barna døpes. For Jesus lærer uttrykkelig at det er ved daapen vi syndige mennesker kommer inn i Guds rike. Kan velsignelse av barna utvirke dette? Hvor i Bibelen staar det skrevet?

La oss lese Jesu samtale med Nikodemus i Johs. 3. Hva sier Jesus der? “Sannelig, sannelig sier jeg dig: Uten at nogen blir født av vann og Aand, kan han ikke komme inn i Guds rike. Det som er født av kjødet er kjød, og det som er født av Aanden, er aand.” Er det mulig for noen Bibeltroende kristen aa nekte for at det er om Nytestamentlig daap Jesus taler her? Det er jo nettop av den grunn at evangelisten ikke har noen senere beretning om innstiftelse av daapen. Den eldste kirke forstod dette avsnitt slik. (Kfr. Tertulians: “De Baptismo). Johannes gikk ut fra at det tredje kap. var helt tilstrekkelig med hensyn til den Nytestamentlige daap. Og det ville være taapelig aa paastaa at Nikodemus ikke skulle opfatte en saa tydelig uttalt forutsielse om dappen. Han maatte jo ha kjennskap til døperen Johannes daap og hans forutsielse om Jesu aands daap (Johs. 1: 33).

Det nye testamente lærer overalt at en blir delaktig i frelsen i Jesus Kristus ved daapen: “For I, saa mange som er døpte til Kristus.” I uttrykket “saa mange som” ligger der ingen forskjell mellom barn og voksne. Det omfatter alle. Og det samme staar i Rom. 6:3: “Eller vet I ikke at *alle* vi som ble døpt til Kristus Jesus, ble døpte til hans død.” Og dermed er det klart at vi er virkelig frelst naar vi har ikledt oss Jesus Kristus og faatt del i hans døds frelsende kraft.

Og barn og voksne er liketillett deri at de er syndere under Guds vredes og dom, men gjenstand for Guds frelsende og reddende kjærlighet paa samme tid.

*Likevel er der stor forskjell.*

I neste artikkel vil vi behandle barnedaapens bibelske grunn tross alle innvendinger mot den.

## Det Største

Det blev en gang sagt at det verden trengte var “aandsfylte mennesker” og mange forstod ikke hvad dette betydde, inntil ordet “aandsfylt” blev erstattet med ordet “kjærlighetsfylt”. Kjærligheten forstaar menneskene. Den er det største av alt. For Gud er kjærligheten personliggjort. Den er større enn baade troen og haapet, sier Paulus. Det kommer vel nettop av at Gud er kjærlighet. Vi kan jo nemlig ikke si at “Gud er haap” eller “Gud er tro”. Men vi kan si “Gud er kjærlighet”.

—John Maillard.

\* \* \*

Aa tale om halv kristendom er som aa tale om en ærlig tyv. Det er en selvmotsigelse.

—Kathrine Booth-Clibborn.



## The Liquor Question Again

The day that this is being written (April 20) it was reported on a radio newscast that the Dominion government probably would relax the restrictions on liquor if the provincial governments brought to bear sufficient pressure for such a move. Evidently public opinion is to be the determining factor in the decisions that are made by our government officials. Hence we must make known our stand. If you have not signed and sent in the petition suggested by your district executive, do so at once. If would be well that you let also your provincial premier know your stand.

Evangelist B. E. Bergesen has written a helpful tract entitled, "Youth Asks, Shall I Begin Using Intoxicants?". He answers the question from Scripture, in the following words:

### YOU MAY BELIEVE

1. That moderate use of intoxicants is not in itself a sin.
2. That frequenting drinking-places is not always wrong.
3. That moderate use of alcohol is not harmful to you.

### BUT YOU DO KNOW:

1. That many, who started moderately, became immoderate.

Frances Willard said: "A drunkard's life has two chapters: 1. He could stop, if he would. 2. He would stop, if he could."

"Let him, that thinketh that he standeth take heed lest he fall." I Cor. 10:12.

2. That no one knows when he takes the first alcoholic drink, whether liquor will prove his special weakness and ruin.

"The flesh lusteth against the spirit, so that ye cannot do the things that ye would." Gal. 5:17.

3. That no one denies that he who does NOT take the FIRST drink can NOT become a DRUNKARD.

"Use not liberty for an occasion to the flesh." Gal. 5:13.

### THE RELATION TO CHRIST

1. Whatever the Bible means by wine, or whatever kind Christ made or used can never be used in defense of the kind of intoxicants sold in drinkingplaces today.

2. More important is the question: "What kind of spiritual atmosphere and personal influence does the association of the drinking-place expose me to?"

"Be ye not unequally yoked together with unbelievers!" "Come out from among them" and "Ye shall be my sons and daughters, saith the Lord Almighty." — II Cor. 6:14 — 7:1.

3. The most important question is not: "Must I give up this? Can I do that?" But: "Which master does today's drinking-place serve?" And "What master do I serve?"

Jesus said: "NO man CAN serve TWO masters!" Matt. 6:24.

Which master do you think you serve in the drinking-place and what often goes with it? "Choose you this day, whom ye will serve!" Jos. 24:15.

### DO NOT FORGET THAT:

1. The drunkard's example is a helpful warning. It deters. But the nice, respected moral drinker—especially the churchman—who uses liquor moderately is a dangerous example under drinking conditions today. It makes youth feel safe in starting.

"Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea!" Matt. 18:6.

2. The Word of God says, that drunkards shall NOT inherit the Kingdom of God. (I Cor. 6:10) In other words they are eternally lost.

3. The most important question is therefore, NOT what liquor is "per se" (in itself) but WHAT it MAY become "in me" (in myself).

"NOT using liberty for a CLOAK of maliciousness, but as SERVANTS of GOD." I Peter 2:16.

### FROM EVERY ANGLE:

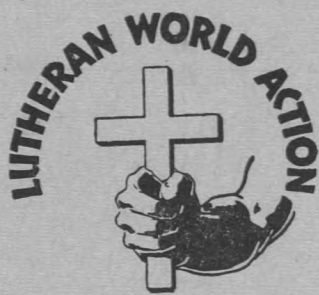
1. Avoiding personal danger. Gal 6:1.
2. Avoiding offense to others. Matt. 18:7
3. Avoiding appearance of evil. I Thess. 5:22.

### THE CONCLUSION IS:

"It is GOOD NOT to DRINK WINE." Rom. 14:21.

Consider your first step prayerfully! Do NOT take a DRUNKARD'S chance!

### DO NOT START!



## The Luther League and Lutheran World Action

Elsewhere in this issue will be found further information about Lutheran World Action. Since Lutheran World Action is not a part of the 1943 budget but a separate item, *every member in every organization within the congregation must help its congregation to reach its full quota.*

Every Luther League is hereby asked to help in raising the congregational quota. Luther League officers should arrange to send their offering through the local church treasurer. The local church treasurer will then send all amounts from all societies within the congregation to Dr. H. O. Shurson, 425 S. 4th St. Minneapolis. It is to be hoped that most Leagues will be able to give their offering on Lutheran World Action Day — May 23rd.

Luther Leaguers must accept the challenge of today for this will so greatly determine the position of tomorrow's Lutheran Church in carrying out God's program yet to be completed here on earth. Pray for Lutheran World Action! —G.L.

## A Greeting from the Editor

Temporarily released from editing this page during his ministry on Alaska Highway for Summer months.

*"In due season we shall reap, if we faint not"* (Gal. 6:9).

That person who easily gives up when circumstances are discouraging will not accomplish very much in the work of the Lord. It is true that it is God who gives the increase. It is likewise true that He bestows His grace through means, and that these Means of Grace are brought to people only as the followers of Christ are faithful in their responsibilities. We shall not reap the harvests of God's blessings if we quickly fail our responsibilities.

Christ never gave up. At times His work was heavy. At times everything seemed against Him. "But for the joy that was set before Him He endured the cross, despising shame." Looking unto Him, we too shall be strong and courageous.

Many of our local leagues are faced with discouraging circumstances. So few members are left that it is not at all easy to carry on. Leaguers, carry on you must. You must carry on for the sake of those from your midst who are now in the armed forces. Write to them. Let them know that you are interested in them; carry on so that there will be an active league for them to come back to when peace returns.

Also you must carry on for the sake of the boys and girls who will be leaguers in year or two from now. Young people are held for Christ because of the work of the Luther League, when that work is Christ — centered. You must not make it more difficult for these younger young people because you quickly gave up your league work.

The work carried on by our International Y.P.L.L. will not progress if our leaguers back home become faint-hearted. For work here on earth takes money. We individually have the privilege of giving. See to it that your local league contributes to the "Youth for Christ" offering.

It will not be so easy to get to Bible Camp this summer, particularly for those who become easily faint-hearted. Even this year it is true that we are to seek first the kingdom of God. Some of that precious gas that is allotted you needs to be set aside for Bible Camp. If you go there with a yearning to receive blessings from God's Word, then that driving is not to be classed with useless pleasure driving. Then it is useful and legitimate.

# YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

## News from Zion Luther League, Saskatoon

Sunday April 18 the writer was in the city of Saskatoon. The activities of the day began with the broadcast from CFQC, and continued with attendance at the various activities of Zion Lutheran Church, B. O. Lokensgard pastor. The Luther League met at 4:30 for a devotional program, followed by a social hour and lunch. At the supper gathering two letters were read that had been recently received from service-men in answer to letters sent out by the Service Men's Committee. This committee sends out letters once a month to all who are in military training or service. The response indicates that these letters are much appreciated.

At the back of the church hangs a certificate attesting the fact that Zion Luther League is on the honor roll for 1943. This means that it has sent in over \$25.00 to the "Youth For Christ" project offering. Well done, Zion.

The Luther League is also assisting the L.D.R. in the purchase of a rebuilt Gestetner duplicator. This equipment will indeed be very useful in the work of the congregation and its organizations.

## Thank You, Peace River

When I accepted the call of the Home Mission Committee to work this summer along the Alaska Highway, one of the disappointing results was the necessity of my cancelling my Bible Camp appointments. These weeks are so very rich and blessed that to forego them is not pleasant.

However, the encouraging thought came to me that perchance it would be possible to slip down to the Peace River Camp. About 15 minutes ago a letter came from Pastor Strand of Valhalla Centre, in which it was stated that it seemed impossible to secure an outside speaker this year for their camp. Would it be possible for me to help them out? Thank you, Peace River Bible Camp for this invitation. God willing, I shall be with you. —GOE.

## Thank God for Books

Thank God for books that take us to The mountain-tops, where we may view The wondrous panorama there Of earth and sky and sea and air; The fleecy clouds that dot the sky; The lonely eagle soaring high; The rainbow's varicolored hues; The flowers wet with fragrant dew; The merchant ships that sail the seas; The aspen rustling in the breeze; The farmer raking new-mown hay; The bright-eyed children at their play; The shepherd watching o'er his sheep; The weary toiler seeking sleep; The friends, once parted, reconciled; The mother crooning to her child.

Thank God for books in which to find All that is noble, true and kind, That show the path good men have trod And found their way through Christ to God.

—Author Unknown.

(This poem was re-printed from "Youth's Favorite Poems, Volume II", compiled by Wilton E. Bergstrand, Executive Director of the Augustana Synod Luther League.) —Circulating Library Secretary.

This article concludes with a reminder and a request. The reminder: Send items for this page from henceforth to Mr. G. Loken, Ryley, Alberta., temporary editor of these columns. The request: Be faithful in praying for one another, that we faint not.

## Circuit Meeting

The Camrose circuit will meet for its Spring Rally at Bethany Congregation, Donald, Erik B. R. Haave, pastor, June 11—13. Text, Matt. 25: 1—13.

S. J. Rude, Secretary.

## Anti-Semitism in Canada

In the April issue of "Evangelical Christian", Agnes Scott Kent, who is well known for her work on behalf of the Jews, reports that recently a Jewish girl was expelled from a Toronto skating rink because she was a Jewess. A few days later Miss Kent heard of the incident. She reports her action thus:

"At our earliest opportunity we made it our business — together with a Christian friend, also a lover of Israel — to visit this skating rink and interview the manager. He received us courteously until he learned our errand, and then he became adamant as ice: Jews were Jews. It made no difference whether they were refined or wealthy or patriotic or anything else. They still were Jews. And no Jew could skate on his rink. He was not going to have his business ruined. If he admitted Jews he soon would have no Gentile patrons. There wasn't a skating rink in Toronto that would allow Jews in it, not even that rinks that were owned by Jews.

We tried to urge the cause of democracy and equality. Did he not take his stand on the side of human liberty? Certainly he did. He was at liberty to do what he liked with his own rink. He was at liberty to close the doors against Jews. We need not think that we were the first people to come to him about this matter. The Jews themselves had even sent their most brilliant lawyers to try to argue with him. But it did not do them one bit of good. He had the same answer for everyone: Absolutely no Jews allowed within his skating rink. That was final.

And then we tried to plead the spiritual implications. These people he was rejecting were the kinsmen of our Lord Jesus Christ — a Jew. But he cut us off curtly. "I am not interested in the spiritual angle," he sneered.

"But are you not a Christian yourself, Sir?" we persisted.

"Yes!" he snapped (in a most un-Christian tone.) "I am a Christian! But I have my own Christian principles and I intend to live up to them." Which implied that it was against his principles to include Jews upon the platform of democracy and human brotherhood.

Sternly we reminded him of the inexorable Abrahamic covenant: I will bless them that bless thee, and curse him that curseth thee. He politely (?) bowed us out.

Our errand, to all appearances, was a futile and fruitless one. And yet we dare to hope that at least our protest — and this record of it — may in some way be used of God in warning against the deadly poison of Anti-Semitism which most decidedly is infiltrating even democratic Canada. To be sure the "purging" of a skating rink is incommensurable with the blood-purge of the Jews of Germany — of France — of Poland. And yet in essence it is identical. It is racial discrimination — the same damnable hatred that is cursing the world today. It is Anti-Semitism pure and unadulterated. It is the first foundation stone — the entering wedge — the primary trickle in Canada of the same devastating flood that is engulfing Europe.

And therefore — as humble servants of our Lord, as His assigned ambassadors to Israel — we dare not do otherwise than utter this most solemn warning to the manager of this skating rink; the managers of all skating rinks and all other business enterprises; all organizations for whatever purpose; all men and women everywhere: That to practice or countenance Anti-Semitism in even its most embryonic forms, is to open the floodgates in Canada and the United States to the identical bloody horror that, like a tidal wave, is pouring over half the world today. Nay more, it is directly calling down upon their own heads the unequivocal judgment of the God of Abraham, Isaac and Jacob. He that toucheth Israel toucheth the apple of His eye. His Word is inviolable: I WILL CURSE HIM THAT CURSETH THEE."

So far the article of Miss Kent. Beware, Leaguers, of the spirit of hatred towards the Jews. Jesus Christ was a Jew. If you are a true believer and hence one of the blood-bought children of God, you cannot hate His kinsmen according to the flesh. Rather, with Paul you will be much concerned that they might be saved.